# Anglican Digest

LEVEL

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An Episcopal miscellany reflecting the ministry of the faithful throughout the Anglican Communion.

#### EDITORIAL

Prayer. Fasting. Almsgiving. The Church's time tested disciplines for Lent form the focus furthis issue of *The Anglican Digest*. Your special attention is called to the excellent article on Holy Scripture (p. 44) by the former Professor of New Testament at the General Seminary.

Also, from time to time, we like to remind the TAD family of readers of the scope of our work. We invite you to read about the background of this ministry to the Episcopal Church on page 30.

A blessed Lent to each and all.

#### C. Frederick Barbee

The Rev C. Frederick Barbee Editor – The Anglican Digest Director – Episcopal Book Club

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#### God's Gold Dust

ASH WEDNESDAY is a mysterious and meditative day. It begins, once again, that ancient season of Lent, aimed at nurturing the spiritual roots of the Christian. Appropriately, our Lenten nurture begins in the rich soil of ashes and dust.

All over the globe people on Ash Wednesday make their way to a church and kneel at the altar rail. The priest puts his thumb in a container of ashes, the collection of the previous Palm Sunday's burned palm fronds. Ashes are placed in cruciform on the Christian's forehead as the priest recites ... "Remember that dust thou art, and unto dust shalt thou return." The ashes are a reminder, powerful and persuasive, that we live on "borrowed time." As the Prayer Book reminds us, "ashes to ashes, dust to dust."

But the eye and soul of the Christian sees something more. Deep in the dust there is glory. Hidden in the ashes there is profound life. God is our loving creator. Humanity is God's greatest, most adored creation. Our creatureliness takes on Godliness. Our "borrowed time" is none other than our potential abundant time, a free gift with God's original blessing. The dust of our days has within it the unmistakable handprint of God. It is a kind of gold dust. And, in the ashes of our mortality, there is profound Mystery and Mercy which we experience. Ashes and dust. It is rich soil for our spiritual roots.

—The Rev Douglass M. Bailey Calvary Church, Memphis

#### The Fall

Humpty Dumpty sat on a wall.

Humpty Dumpty had a great fall.

All the King's horses,

And all the King's men,

Couldn't put Humpty together again.

A CHILDREN'S POEM about a fall. Not just any fall. This is a very "great" fall. Clearly the wall must be a very high wall and Humpty, perhaps, a very delicate individual. Why is it that all the King's horses and all the King's men can't put Humpty together again? When it's all said and done is there any hope that Humpty will be healed?

As we approach Lent we approach the story of our own brokenness. There is a story that exists in our common history with the Jews. It is the story of a man and a woman in a garden and is meant to explain that somewhere along the way—back in the beginning—there was a very great fall. And the fall was so great that humanity got broken. The people who made up the

story already knew the truth about which they spoke because they had experienced the reality of broken relationships with each other and with God. And the slow learning experience throughout history has been that nothing in this world—not all the King's horses nor all the King's men—could put broken humanity together again.

It is interesting that the little children's poem speaks of King's horses and men because those are symbols of power, and people have always believed they could heal themselves if they just had more power. Nations believe that with power they can unify the world and make it whole again. Individuals, of course, do the same, believing that if only they could take control they

could make everything right. As captains of our fate and masters of our souls we can be like God. But most discovered, in that rarefied air of godhood, that they grow dizzy and topple off the wall of superiority.

Adam and Eve sat in a tree
Acting like the gods they
wanted to be
But when they fell
In original sin,
Nothing could put them together again.

There isn't anything particularly original about the sin of Adam and Eve except they were the first to do it. We all understand their sin from whatever tree we're sitting in. And because we, like them, have fallen more than once, we know that we too are cracked and broken and nothing that we can control, nothing that we can gain on our own nor that all the power and prestige in the world can buy, will heal our cracks and bind up our brokenness. If there is to be a binding up and making whole it will be different. It will come to us, not riding on the horses of kings, but will come unexpectedly, meek and lowly and riding on a colt, the foal of an ass.

As we approach the wilderness of temptations through which Jesus passed as he was seeking to be molded and shaped by his Father, we know that the temptations presented him were those of power. The Devil challenges him to take control. But Jesus refuses because he trusts that what God is working in him will be sufficient. And when the Devil leaves him, it is not king's horses and king's men but angels who minister to him.

Each of us has been formed by God. Each of us has sinned and fallen away. Lent is a time to acknowledge that reality. We are broken, but behold we live. We know there is something precious still alive in us and we long to become whole. Lent is a time to let that longing be known to God. And the way to wholeness is to give up the pretense that we can do it on our own. Because the One who formed us longs to re-form us in the image and likeness he desires and there is a Spirit moving in us, quietly and gently, to put us together again.



—The Rev David K. Fly, Grace Church, Kirkwood, Missouri

His praise shall ever be in my mouth...

#### A Lenten Discipline

THE BEST WAY TO use the psalms is to say them out loud daily with others in Morning and Evening Prayer. The public recitation of the psalms is more likely to imbed them in our memory than a mere silent reading. But one way or another, we should spend time every day with the psalms. The Prayer Book provides a rather complicated table for using the Psalms (pp 936-1001).

But the traditional system involves reading the whole psalter each month. If you look carefully in the Book of Common Prayer, you will notice above Psalm 1 the words "First Day: Morning Prayer." Above Psalm 6 is the inscription "First Day: Evening Prayer." Following this plan will take you through the whole psalter in a month and soon develop the kind of familiarity that will enable you to recite many verses from memory, and that is when the psalter becomes most valuable. When the words of the psalms are in our minds ready for use as needed, then they become a resource of great and constant value.

—Christ Church, Bronxville via St Andrew's Church, Hartsdale, New York

# Why I Come to the Altar of God

I COME, NOT BECAUSE I am worthy, but because I have sinned and fallen short of what, by God's help, I might have been.

I come, not that there is any magic in partaking of Christ's body and blood, but cause of the Lord's command, "Do this for the remembrance."

I come, because Christ bids me come. It is His table and He invites me.

I come, because here is portrayed the sacrifice of my Lord who gave Himself for me

I come, because I find myself drawn closer to God, the Christ of Calvary, and to those who kneel with me at Holy Communion. Yes, I am made to feel my kinship to all those everywhere who proclaim Christ as Savior.

I come, because I rise from the Lord's Table with a new strength, courage, and power to live for Him who died for me.

> —Cathedral of St Paul Fond du Lac

### Symbols of Lent

OUR CHRISTIAN TRADITION is rich in symbols. To name but a few, we have the star, symbolizing Christ's birth; the cross, symbolizing his life, death and resurrection; the fish, symbolizing the early Christians' faith in Jesus. During Lent, we use symbols that relate to the themes of the season—the themes of repentance, renewal, hope, and joy. Following are some of our Lenten symbols:

Ashes symbolize death and grief as well as the unworthiness and repentance we feel because we have not lived up to being the person God intends us to be. But out of the ashes of our past we can, with God's help, be renewed spiritually and journey to a new life of faith and trust. Ash Wednesday marks the beginning of our journey.

Colors are symbolic. Violet signifies suffering and sorrow; white, purity and glory; green, growth and hope of eternal life; pink or rose, joy.

A bare branch symbolizes Jesus' death on a wooden cross.

It also reminds us that out of seeming lifelessness comes new life, both in nature and in the Resurrection.

The butterfly dramatically symbolizes new life and is commonly used to help children begin to understand the meaning of Easter. Out of a dead-looking cocoon emerges a new creation, free and radiant.

Salt is necessary to sustain life and is a symbol of wholeness. We use salt as a preservative to keep food wholesome. We also use it as a flavoring that permeates the whole of whatever it is added to.

Water has always been a symbol of cleansing and life-giving in the Church and is commonly associated with Baptism. In Scripture, Jesus speaks of himself as the "life-giving water" (John 4:14), the one who quenches our spiritual thirst.

Light is a universal religious symbol which reminds us that Jesus is the light who shows us the way. "I am the light of the world" (John 9:5), Jesus tells us. "He who follows me will not walk in darkness, but will have the light of life" (John 8:12).

Seeds symbolize the emergence of new life. Seemingly lifeless seeds grow and flower. Like the emerging butterfly, the emerging plant symbolizes the new life that follows Christ's death and Resurrection.

Palm branches symbolize Jesus' triumphal entry into Jerusalem the Sunday before his crucifixion. The branches remind us that there are both triumphs and defeats in our lives but that if we maintain our friendship with God, we will ultimately triumph.

The Easter Lily, with its waxy flowers shaped like trumpets, symbolizes the glory of the risen Lord and the joy of the faithful who believe in God's promise of a new life.

Young children do not understand the meaning of symbols. They do, however, value what we value. Our attitudes toward the use of symbols at home and in church prepare children to seek a deeper meaning as they grow older.



via St John's Church,
 Bainbridge, Georgia

GO WHERE THOU WILT,

SEEK WHATSOEVER THOU WILT,

THOU SHALT NOT FIND A HIGHER WAY ABOVE

NOR A SAFER WAY BELOW, THAN THE

WAY OF THE HOLY CROSS.

Thomas á Kempis



#### A Short Story

THE RECENTLY-CONSE-CRATED BISHOP parked his car outside the old downtown church, paused for a moment as though reconsidering his next move, and then briskly climbed the four steps onto the simple but sunny verandah.

On a bench near the front door sat a grey-haired priest, seemingly in silent meditation. The bishop approached him diffidently, carefully studying his heavily-lined features, clasped hands and closed eyes as though establishing his identity.

Then he spoke softly: "Father, may I sit with you a while?" The old man looked up at the unfamiliar features and pectoral cross, his tired but keen eyes puzzled but polite. He smiled and motioned to the bishop to sit beside him.

"Forgive my intrusion," the bishop said. "But I have a story I must tell you." The old man nodded quietly and waited.

The bishop began: Quite some time ago now a small group of rather boisterous young louts, fresh from an afternoon's drinking session, were walking past a

little church. One of them drew the attention of his companions to a notice on the door, listing times of confession.

Amid raucous laughter, he suggested: "Why don't we have a bit of fun. Let's make a list of the worst sins we can think of and then draw lots as to who should go in and confess them. It'll be a lark seeing how the poor old priest reacts."

"I've got a better plan," jeered a companion. "Seeing it's your bright idea, why don't you put your money where your mouth is. I bet you \$20 you don't have the guts to do it."

The young man tensed a bit but rose to the challenge. "Right," he said, "let's get working on the sin sheet."

It wasn't too long before the young man emerged from the church beaming, brandishing a slip of paper. "Well I've won the bet," he said. "Here's proof I've been to confession."

"What's that?" asked his companions. "It's my penance, handed to me by the priest himself." "What did he say?" the others asked. "He didn't say

anything, just handed me the slip."

"Well," said one, "have you done your penance?" "Don't be silly. I don't go for that nonsense," he replied. "Then I don't pay you your \$20" said his challenger. No penance, no confession. He was adamant.

Seeing they were unyielding, the young man went back into the church, reading the priest's note as he went.

"Kneel before the crucifix at the altar and repeat ten times: All this you did for me and I don't give a damn."

"That's no hassle," he thought, making his way to the chancel. He reached the crucifix and knelt down. His eyes took in the nailed hands and feet and the infinite sadness in the eyes. Then they moved to the text below: "Father, forgive them for they know not what they do."

He began his penance: "All this you did for me and I don't give a damn. All this you did for me and I don't give a damn. All this you did and I don't ..."

About a half hour later his friends, impatient, went in to the church to find out what he was up to. They found him at the altar rail sobbing profusely.

"Well, that's the story," said the bishop. "Except for two things, I was that young man and you were the priest."

- via The Searchlight, Diocese of Port Elizabeth

#### The Cross Triumphant

We are not here to triumph by fighting, by stratagem, or by resistance,

Not to fight with beasts as men. We have fought the beast And have conquered. We have only to conquer Now, by suffering. This is the easier victory. Now is the triumph of the Cross, now.

-T. S. Eliot

Murder in the Cathedral, pt. II



Rock of AGES, cleft for me, Let me hide myself in thee; Let the water and the blood From thy side, a healing flood, Be of sin the double cure, Cleanse me from its guilt and power.

Should my tears for ever flow, Should my zeal no languor know, All for sin could not atone: Thou must save, and thou alone; In my hand no price I bring, Simply to thy cross I cling.

White I draw this fleeting breath, When mine eyelids close in death, When I rise to worlds unknown And behold thee on thy throne Rock of ages, cleft for me, Let me hide myself in thee.

> —A. M. Toplady, 1776 Hymn 685 (471)



#### Teach Us To Pray

WHEN I WAS YOUNGER and going through an Inquirers' Class, a priest taught me something that I will never forget. He taught me how to pray.

Now some people seem to have no problem praying because they say, "It's just like talking to a close friend." Well, as true as that may be, sometimes I find it more difficult talking with a close friend than with a stranger. We each have our own personalities that we have to deal with.

Nonetheless, I always found it difficult to pray to God. I felt like I never had the right words with which to pray, and even if I did, they never sounded as awesome and majestic as those prayers found in *The Book of Common Prayer*.

I would begin prayers with "Almighty God" or "Heavenly Father" or "Lord Jesus Christ" and then I would not know where to go from there. So this priest helped me to frame my prayer in a manner that made much sense to me. He called it ATCIP. This stands for:

A - doration

T - hanksgiving

C - onfession

I - ntercession

P - etition

Every prayer should consist of these ingredients, or at least should be used on occasion. Let me tell you a little about each.

ADORATION, of course, belongs to the Creator of Life and should be the first aspect of our prayer. All of creation, i.e., we who are God's creatures, have a duty to worship God and God alone. Sometimes we find it pleasant and easy to do, but other times we literally have to drag ourselves to worship. You see, worship is a response to the presence of God and is not necessarily an action based on feeling. It is, therefore, the primary duty of every Christian to worship the living God. We adore him: we magnify His Holy Name, for He is the "Lord of Lords" and "King of Kings" and all nations are called to bow before him.

THANKSGIVING is the second aspect of our prayer. We thank God for all of the blessings in life and for life itself. For the things that cause joy and happi-

CONFESSION

God, I'm sorry.

ness and, as difficult as this may be to understand, for the things that sometimes cause sorrow and grief. Growth in the spirit happens even, and sometimes

especially, in the midst of trials and tempta-tions. Pain and loss is

hard to deal with, but most often the results to be found are strength. and a confidence stronger faith in God's abiding presence. As St Paul said to the Philippians (4:5-6): "The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

CONFESSION

third aspect of prayer.

Need I say it, "all of us have sinned and fall short of the glory of God." And so we fall on our

faces before the God of mercy and justice as we remember that our salvation comes only from

Him. We are creatures and God is Creator and there forever remains a distinction. We confess our sins to God who forgives, which might sometimes mean

THANKSGIVING through a priest of God, I thank you. the Church

who has been or-

absolution grant and blessing. But we also ought to make confession in our own individual prayers as we examine ourselves and our actions at the end of the day or week. It is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God. So each of us shall give account of himself to God." (Romans 14:11-12)

PETITION

God, I need you.

**ADORATION** 

God, I praise

you.

INTERCESSION

God, please help.

INTERCESSION is the fourth aspect of

prayer, lest we become self-centered as we turn our attention and prayers to the needs of other people and the world. Prayer is a necessary factor in bringing the world into right relationship with God. If we, as the Body of Christ, are the hands and feet of God, should we not always communicate with the Head who is God? Sure God knows what the world needs before we ask, but God said to ask and so we do. In our asking we become more aware of our own responsibility toward others. Intercession always leans toward action which means that prayer and action often go hand in hand. But there are occasions when all we can do is lift our voices to the Lord on behalf of someone else. This is pleasing to God and right so to do.

PETITION is the last aspect of prayer and rightly so. A part of the problem with our society these days is that everyone wants to be the best and the first. We tend to want to be served rather than to serve. We tend to want our own way rather than giving in to someone else's. Is that what Christianity is all about? I think not. The Lord God gave of Himself, even to death upon the Cross, that we might have life. If we call ourselves Christians. then we, too, are called to give of ourselves in imitation of Jesus. No. it is more than that. Athanasins once said that "God became man that man might become God." We are to do more than imitate. As Jesus was on earth, so we are to be now. As Jesus is now, so we are to become. This is the way of the Christian. It calls for self-sacrifice. "If anyone would come after me, let him deny himself and take up his cross daily and follow me." Our own petitions come last at the foot of the Cross.

That is how this priest taught me to pray, and it works every time. If I can't think of what to say next, I think of ATCIP.

-The Rev Stanley G. Gerber

#### Radical Grace

We who profess ourselves Christians must not be allowed to forget how much justice there is in Nietzsche's assertion what as a whole we are a nastier lot than the pagans. One has after all to be pretty nasty to admit that one is in need of Grace.

- W. H. Auden

### "Inclusive" Language

HERE IS A PROPOSAL which attacks the very doctrine of God. The authors of the proposed rites are not merely attempting to use language sensitively in regard to women and men, replacing terms like "mankind" with equivalents such as "all whom you have made." The latter is a perfectly reasonable exercise. Rather, the authors of the liturgies are denying that God has exhaustively and definitely revealed Himself as Father. They are suggesting that the Church has erred in calling Jesus "Lord." They are proposing, in fact, that Christians may invent new names for God out of their own subjective experience. The eucharistic rite entitled "The Nurturing God," for instance, invites us to address God as "Mother." What God calls Himself is irrelevant.

"Inclusive" language about the Godhead is simply not an option. God has named Himself. And His Word is sure.

- Dr Leslie P. Fairfield

#### It's True

"It's true in every parish," says the Rev Richard Taylor of Trinity Church, Natchitoches, Louisiana (of Steel Magnolias fame). "If you want volunteers for the choir absolutely nobody will admit to being able to carry a tune...; if you want Sunday School teachers everyone confesses to illiteracy; if you want altar guild workers people will tell you they can hardly distinguish a corporal from a Pamper. But mention church redecoration and suddenly you've got a hundred and fifty Michelangelo clones."

#### More than Green Beer

OVER THE LAST FEW YEARS, St Patrick has been buried beneath a deluge of advertising, cute cardboard cutouts of leprechauns and green beer. All of this has been done in the name of good clean fun and a celebration of Irish nationalism—as well as a hat-tip to the profit motive—and no one has complained. There are many stories told of Patrick, and the most dramatic of them is an Easter rather than a St Patrick's Day story.

In the fifth century, when Patrick and his band of monks arrived in Ireland, the great spring festival of the Irish was called Beltane. On the night of this feast, all of the fires throughout the country were extinguished. The high king and the druid priests would gather on the great hill of Tara to light the new fire, which would then be car-

ried out to every home in the land.

As King Loghaire and his druids stood in the darkness of that darkest night of the year, waiting for the moment to kindle the sacred flame, a light sprang up on a hill across the valley from Tara. In rage the king cried out, "Let whoever kindled that fire die the death!" Soldiers were sent to apprehend the one who had committed the sacrilege, and as they crossed the valley they met Patrick and his monks, processing with the Paschal candle and singing "I bind unto myself today the strong name of the Trinity . . . ." for the feast of Beltane that year was also the eve of the feast of Easter.

For reasons that are lost to us, the king did not carry out the sentence of death, and the light of the gospel was planted firmly on Irish soil.

The world has tried in many ways to bring light into its darkness by giving each of our holy days a pagan "baptism" and claiming it as its own.

-The Rev Richard Elliott

#### Listen for Lent

"PARDON ME FOR TALKING while you're interrupting." This favorite put-down from the teen-age patter might be a good text for a Lenten sermon entitled "Listen for Lent."

How hard it is to listen, really listen. It's a habit, a ministry, a way of life. But it needs cultivating.

Our family used to play a game on camping trips. We would take the children in a boat out into the middle of a lake after dark-or to a quiet campsite-and play "listen." At the count of ten we would maintain complete silence for two or three minutes, simply listening. Then each would report what we had heard. It was amazing how many sounds came across that lake that we didn't know were there . . . a night bird, a distant train, wind on the water, a fish jumping, laughter.

Listen to your children. If the dinner table conversation is a steady lecture, no wonder they quit listening and say, "You just don't understand."

Listen to your spouse. Turn off the television and find what's really on each other's mind.

Listen to an elderly person. Let him talk about the past. The farther back he can go, the more fascinating.

Listen to your rector. Force your whole attention on his sermon. Don't agree or disagree. Just listen. He's worked hard on preparing this menu of thoughts for you. Try to digest them.

Listen to music-the words of the hymns and anthems, a symphony or an opera, or a good recording.

Listen to the sounds of nature. The birds have a language.

Listening means giving up the temptation to talk about yourself, to say something critical about somebody else. God gave us two ears and only one mouth for a good reason.

Listening is a humbling, learning experience.

Listen for God.

-Betty Rowland in The Arkansas Churchman

#### Simplicity

SOMETIMES I FIND MYSELF reading theological books which are extremely wordy and difficult. I often have trouble understanding what the author is saying. I conclude that he is much smarter than I. I'm glad there are people who are intellectually brilliant. We all have gifts, and people who are gifted with high I.Q.s can explore the deep mysteries of the universe. Then there are others who can take these ideas and translate them into easier terms. We are richer because of them.

On the other hand, most of the gifts of God are very simple. I once heard a mathematician say that the principles of the universe are very simple once we have discovered them, for example, E=MC<sup>2</sup>. Although the search may be slow and complicated, when the answer is found it is uncomplicated. He also said that in his research, if he found he was getting into difficulty, he knew he was on the wrong path. He would stop and start over.

The great moments of life are also simple. The wedding service which binds a man and a woman together really consists of joining hands, saying vows and exchanging rings. That's about as uncomplicated as you can get. There is simplicity also in the service of baptism—a little water and the sign of the cross. But, how powerful and deep are these events! They are moments that contain the power and presence of God.

The Gospel message is also very simple. It consists of knowing that Jesus Christ died for you and accepting it. There is nothing complicated in that. Our relationship with God does not require any gigantic feat, nor does it require intellectual superiority. How good it is to know the simplicity with which God reaches out to us.

—The Rev Hill Riddle Trinity Church, New Orleans

## Approach to the Cross

O LORD CHRIST, Lamb of God, Lord of Lords. call us, who are called to be saints, along the way of thy Cross: draw us, who would draw nearer our King, to the foot of thy Cross; cleanse us, who are not worthy to approach, with the pardon of thy Cross; instruct us, the ignorant and blind, in the school of thy Cross; arm us, for the battles of holiness, by the might of thy Cross, bring us, in the fellowship of thy sufferings, to the victory of thy Cross; and seal us in the kingdom of thy glory among the servants of thy Cross. O crucified Lord: who with the Father and the Holy Ghost livest and reignest one God almighty, eternal world without end.

from A Procession of Passion Prayers
edited by Eric Milner-White

#### Salisbury Evokes Living History

IN A FLAT MARSHY AREA in the south of England in Wiltshire stands a cathedral of great beauty, Salisbury. Her steeple is the tallest in all of England and the second tallest in Europe.

This distinctive profile has made Salisbury the subject of many paintings and watercolors, especially in the 19th century by the great Romantic painter John Constable.

Sarum, the site of the old cathedral, was abandoned for the New Sarum or Salisbury in the 13th century. Built in such a comparatively short period of three decades, the cathedral's building program is one cohesive and most beautiful style, Decorated Gothic. Characteristic of Decorated Gothic architecture, Salisbury has a screen facade at the west end which is wider and more elaborate than its somewhat austere interior.

Like the cathedral facades of

Wells and Lincoln and one side of Ely, Salisbury's facade screen of the Decorated Period is broad and tall, covered with row upon row of niches with the main entrance little more than a "pokey little hole." Unlike the English, French master masons devised a much more pleasing plan for main entrances into their cathedrals with arched portals decorated by sculpture and concentric bands of decoration radiating outward.

Inside, the differences between the French and English ideals of architectural perfection are also apparent. French cathedrals stretch toward the heavens with clean, unbroken lines from the floor to the top of vaulted ceilings. English cathedrals are tall, not like their French counterparts, but tall just the same. The emphasis, though, is not one of verticality but of horizontality. Columns rise up from



the floor to be interrupted two or sometimes three times on their way to the ceiling bosses by horizontal mouldings outlining the three-level wall elevations. The breadth of space, horizontality, is seen also in the width of the nave and choir.

There is an openness to Salisbury and to English Gothic architecture in general. It stretches out to encompass those who enter and bathes them in a light that has always been sacred to the English. Long before the British

Isles were Christianized, the inhabitants worshipped the sun. To make it easier for pagans to become converts, these early Christians made the obvious connections between the Son and the sun, and between light and the Light.

Whereas the French had clusters of chapels around a semicircular aisle in the east, Salisbury and many of the English Gothic cathedrals have square east ends. In these east ends and over the high altars, the eastern wall is

filled with stained glass to let in the most light possible. At Salisbury, the east end is dedicated to the Virgin Mary, and as in so many cathedrals in England, it is called the Lady Chapel after "Our Lady, the Blessed Virgin Mary."

Salisbury's beauty is not confined to her visual splendor, for Salisbury is the birthplace of much of the liturgy which Anglicans hold dear. In the English Prayer Book and in our American version of the Book of Common Prayer (pages 866-867) is the Preface to the first Book of Common Prayer which mentions liturgy used at Salisbury. In 1549, the liturgies of Salisbury and of other important dioceses were

combined into one common liturgy with the Salisbury liturgy the model and the one most heavily drawn upon to unite the English church.

The old Sarum traditionally had its origins in the 11th century and was compiled in the 13th century before the present cathedral was built. In addition to the heritage of the Sarum liturgy, we have in our hymnal a number of plainsong chants which originated in the Sarum use. As Episcopalians, we can be proud of our rich heritage which is firmly grounded in a tradition as beautiful as Sarum liturgy and Salisbury Cathedral.

—Emanda Richardson St Matthew's Cathedral, Dallas

#### Moralist or Master?

don't accept his claim to be God." That is the only thing we must not say. A man who is only a man and said the sort of things Jesus said would not be a great moral teacher. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great teacher. He has not left that open to us. He did not intend to.

-C. S. Lewis in Mere Christianity

## Walking with Our Lord

WHAT DOES IT MEAN to "walk" with Jesus?

The origin of this familiar Christian term is surely the historical and geographical fact that the disciples of Jesus walked with him for three years along roads and paths of Galilee and the streets of Jerusalem. Being a disciple of Jesus meant, on the simplest and most literal level, a lot of walking. Jesus talked. taught, questioned, pointed out buildings, picked ears of corn, observed natural phenomena, and singled out individuals along the roadway as he and his disciples walked together. "Walking with Jesus" today is a metaphorical way of describing the comprehensiveness of our life with him.

What is suggested by the term walking? Here are a few thoughts:

First, it is a humble way of traveling. Chariots and horses were glamorous; walking was for the common man. Walking with Jesus means learning his way of

self-sacrifice, relinquishing worldly pomp in order to share the eternal benefits of Christ. Jesus' way of humility is a testimony to the reality of the coming kingdom of God where the last will be first and the first last.

Second, walking is a slow activity in comparison to other forms of getting from one place to another. Walking permits time for thinking, talking, observing, and stopping. It is not altogether preposterous to suggest that there is more opportunity for spontaneous interaction with other human beings in a city like New York, where everyone walks, than there is in a suburb or city like Los Angeles where so many drive in a self-contained cocoon. In the little human exchanges of everyday life, Christ makes himself known.

Third, walking is a healthy activity. It's good for you. This may sound trite and pietistic, but Jesus never hesitated to promise rewards to those who followed him. Clearly, he sought the true

well-being of all men and women. Being called into life with Christ means discovery of our true selves, healing of our sickness-unto-death, freedom from addictions, and release into a newly-recreated existence in which our needs are met, not by unwholesome compulsions but by the peace that passes human understanding.

Fourth, walking makes us more accessible. If we're jogging, a beggar can't stop us. If we're running, we can't pause to ask a friend how she's doing. If we're in a limousine, we don't have to look at homeless people.

If we are walking, we're more available.

And fifth, walking is a leveller. Unlike skiing or boating or horseback riding or roller skating, walking is available to people of all ages, all income levels, all degrees of skill or lack of it. Walking with Jesus is a way of depicting his radically undifferentiated approach to being a disciple. Rich and poor, black and white, old and young, male and female, we are all one in the Spirit, one in the Lord.

—The Rev Fleming Rutledge, Grace Church, New York City

#### Our Heritage

THE CHURCH: OUR DIVINE INHERITANCE. Do we realize how fortunate we are to have this inheritance of saintliness and learning and compassion and humility in the people who have lived their lives in obedience to a faith that was real to them? In our carelessness with what we have been given we ride roughshod over holy tradition, we allow ourselves to be held captive to our culture, attempting to tailor the Gospel in the interests of our discoveries about ourselves, our rights, our lifestyles, our politics. Think how we try to do that, assuming what we assume. Have we ever considered that we heedlessly subscribe to much that may be at variance with what Christ requires from us as a Church? And that we are spiritually poorer as a result, without realizing it?

- The Rev John G. B. Andrew

## In the Middle of Things

ISN'T IT ODD? CHRISTIANITY HAS A LOT to say about new beginnings and about endings, but not so much about the middle. And yet, it's the middle that we are mostly in. When was the last time the phone rang that you weren't in the middle of things? When was the last time you resolved to do something important as soon as you weren't in the middle of something else?

Here we are, in the middle of things. And for all the talk about beginnings and endings, it's the middle that Christianity is really all about. Christ came into the middle of things, and that's what makes His life significant for us. He came where we are and He wants to come where we are now.

It's when I'm in the middle of things that I need Christ with me most.

One Sunday a year we pay passing tribute to the middle: mid-Lent Sunday, half way to Easter. Time to take another look at where we started and where we're going and make the necessary mid-course corrections to get us from the one to the other.

Mid-Lent Sunday is a celebration. Even in Lent, we need to celebrate. But for those of us in mid-life crisis (between 13 and 99), we need especially to celebrate and give thanks for the God who meets us in the middle of things and holds us up on our way.

— The Rev Christopher L. Weber in The Spire, Christ Church, Bronxville, New York

Note: This year "Mothering Sunday – Lent IV" falls on the Feast of the Annunciation to the Blessed Virgin Mary, March 25.

## Mothering Sunday

Long Ago, Mothering Sunday was a welcome break in the long Lenten fast and abstinence in England. Coming on the Fourth Sunday in Lent, the traditional Prayer Book Epistle for the day refers to "the Jerusalem which is above" — our spiritual mother. This was the time when daughters in service elsewhere could return for a visit with Mater. Or it was a time when all the daughter parishes would return to the Mother Church (the Cathedral) for a grand service. Or both.

At any rate, memory of it lingered on long enough to have clients for it in our own time. A few parishes found that the Mothering Sunday emphasis helped to pep up a ho-hum Lent. Before the plethora of "coffee hours" appeared, this was one such once-a-year event of that kind. The principal dish was something called Simnel Cake. It is a fine flour fruit cake, often with a pink icing. For some obscure reasons, the Simnel Cake was a kind of badge that you were doing right by Mothering Sunday.

—The Rev Walter R. Hampshire

1/4 lb. butter 1/2 cup plus 4 tsp. sugar 2 eggs

pinch salt 1/2 tsp. vanilla 1 cup flower
1-1/2 cup currants
2 oz. finely chopped citron.
(optional)
1/2 cup powdered sugar

Cream butter and sugar. Add eggs one at a time, mixing well. Add remaining ingredients, except powdered sugar, and mix well. Pour into a greased and floured 8-inch square pan. Bake at 350° for about 25 minutes. Mix the powdered sugar with water to make a thin glaze and pour over cake while it is hot.

Makes about 24 small squares.

To make a large cake, triple the recipe and bake in a tube pan for about 1 hour and 15 minutes.

#### Common Prayer

THESE WORDS ARE FROM the title of the book which contains the services used by generations of worshippers in the Anglican tradition. Corporate or collective prayer is distinct from individual or private prayer. Praying together from common texts is intrinsic to the Anglican tradition. Texts agreed on by the congregation must come from books they hold in common. So long as owning books was the privilege of the few and only a few people could read them, common prayer could be offered with intelligence and participation only by the fortunate few. Missals and breviaries and other liturgical books were laboriously reproduced by hand in monasteries and, towards the end of the Middle Ages, in workrooms commercially, but it was the invention of moveable type by the German master-printer Johannes Gutenberg in 1444 that made texts available to the many.

At the same period of man's history there were undercurrents and then upheavals of change in the Church's life. Doctrinally, age-old assumptions were being

questioned; politically, kings and nations were laying claim to spiritual rights of the Church. Specifically, in England Henry VIII declared his national Church's independence of the Bishop of Rome, and when he was succeeded by his young son Edward VI. Protestant Reformers from the Continent were welcomed by the new Archbishop of Canterbury, Dr Thomas Cranmer. It was a foregone conclusion that the missal and breviary would be reworked, if not replaced. Thus came the First and Second Prayer Books of Edward VI. 1549 and 1552. The new printing presses made it possible to make as many copies as were needed for the Church of England's cathedrals and parish churches, and thus Anglicans were presented with a common prayer. They were fortunate that its master-craftsman. Dr Cranmer, was also a mastercraftsman of the English language and that his work was couched in English that is unforgettably beautiful.

Truth must not be sacrificed for good taste and need not be if

we constantly keep watch. To keep doctrinally right while liturgically strengthening the rite has been the liturgical vocation of Catholics of the Anglican tradition. Since the Reformation and our first two Prayer Books, we in the Church of England and the American Episcopal Church have consistently in the revision of our Prayer Books tended to return to the Catholic expression of that first Prayer Book of 1549.

Praying together is possible for Christians when they agree on what to ask. How to ask may be good also to agree on. To say "Amen" to another's prayer is possible for a congregation when they know that what will be asked is what we all mean to ask.

"So be it—that is my prayer too" should be the meaning of "Amen."

Those whose custom and preference is common prayer believe it frees Christians from the idiosyncratic personal effusion of the minister and-more than giving them that protection-releases the collected beauty of the tongue and heart and mind of man. So Anglicans treasure their Prayer Book for its things old and new. It is public prayer: it belongs to them all. Prayer in common sets forth the desires and petitions of all of God's people or of a part or congregation of the Church of God.

—The Rev Donald L. Garfield Grace and St Peter's, Baltimore

#### **Bucking Tradition**

CHURCHES ADJUSTING TO declining memberships and influence will have to challenge many traditional assumptions, including the need for large national staffs and structures, says William McKinney of Hartford Seminary.

Leadership styles also will have to adapt to changing times, he said, noting that congregations of the future will need to be approached "not as systems to be managed but as faithful people in need of self-articulation." Future leaders will be "people able to organize communities" rather than "bureaucrats," McKinney said.

## The Episcopal Book Club . . . . . . The Anglican Digest SPEAK: Who We Are

FOUNDED IN 1953, the Episcopal Book Club (EBC) is the bellwether of the activities of the Society for Promoting and Encouraging Arts and Knowledge (of the Church). The Book Club has provided its members four "Books-of-the-Season" each year for more than three decades. The EBC offers a program of specially selected books about the Church at maximum bargain prices.

From its beginning in 1958, The Anglican Digest (TAD) has sought to reflect "the words and work of the faithful throughout the Anglican Communion" and, in that respect, has proudly and consistently supported the doctrine, discipline, and worship of the Church. TAD has always been supported by its loval readers; it is utterly independent of any convention, arm, or agency of the Church. Independent, except of course, for its loyalty to the Faith received by Anglicanism. It is, as one reader wrote, a "friendly, steady voice of gentle sanity" in the Church.

TAD is open to the needs and accomplishments of all expressions of Anglicanism: Anglo-Catholic, Broad, Evangelical. Its "market" is the entire Church, clergy and lay, those highly theologically educated and "babes in Christ." So the material in each issue is a mixture of themes for a varied audience, including ministry ideas for clergy and laity, devotional and historical material, as well as humor and news briefs from around the Anglican Communion.

Bishops and priests are invited to add their parish and diocesan families to TAD's growing family of readers—at no cost to you. Simply send us your mailing list (which is kept confidential). Soon your people will enjoy the educational and inspirational work of Anglicans throughout the world by having TAD delivered to their door! Write: Hillspeak, 100 Skyline Drive, Eureka Springs, Arkansas 72632.



# The Episcopal Book Club

## A Book Club For Episcopalians



The Episcopal Book Club is a unique ministry which has been created for Episcopalians. Each book has been carefully selected to insure it reflects the Episcopal Church's understanding of scripture, tradition, and openness to reason.

Each year more religious titles are published than any other category of books. Deciding which ones to buy can be an overwhelming task. The Episcopal Book Club alleviates this chore by pre-screening hundreds of books and selecting ones that are faithful to the doctrine and worship of the Episcopal Church.

The final selection of books for 1990 has been made by a panel of Episcopal priests. Turn the page to find out more about the books they feel every Episcopalian should add to their library during the coming year.

Lent is the right time to begin!

C. Frederick Barber



## The Episc

### Four Import



## THE WORD IS VERY NEAR YOU A GUIDE TO PRAYING WITH SCRIPTURE.

This book serves as a practical companion for those who want to move beyond conversational prayer to a form of prayer that uses scripture.

Smith's book explains how you can broaden your approach to prayer with a variety of techniques such as prayer with stories and prayer with images.

Martin L. Smith is the Assistant Superior of the Society of St. John the Evangelist and an Episcopal priest. He is also the author of Reconciliation: Preparing for Confession in the Episcopal Church.



#### REDEEMING MARRIAGE

This book, based on the Book of Common Prayer marriage service, brings meaning to a couple's wedding vows — words which are spoken but are seldom the subject of careful meditation.

Through stories of real people, this book shows couples how a deeper understanding of their wedding vows can help them cope with the challenges

of married life — including such realities as extra-marital affairs, infertility and the death of a spouse.

Edward S. Gleason is a director at Virginia Theological Seminary and an Episcopal priest. Previously the headmaster of Noble and Greenough School, he taught a course on marriage for ten years.

#### Book Club

#### oks For 1990





## THE GOSPEL AND THE CATHOLIC CHURCH

This is the first book written by one of the most loved Archbishops of Canterbury, Michael Ramsey. The year after his death and fifty years after its original publication, this classic about Anglicanism for Anglicans is back in print. Still relevant today, this book calls for a reaffirmation of the fundamentals of our faith as Episcopalians.

Ramsey's vision extends beyond the Anglican church and encompasses the universal (catholic) church.

(choose one of these two books as your fourth selection)

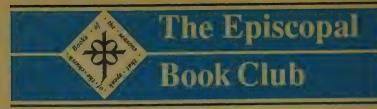
# CHURCH GROWTH & THE PRACTICE OF EVANGELISM: IDEAS THAT WORK

Written by Howard Hanchey, this new book is being published for The Episcopal Book Club. It is filled with practical ideas for rebuilding the Episcopal Church with enthusiastic and supportive congregations. Clergy and laity alike can benefit from his ideas.

#### THE PRINCESS AND THE GOBLIN

A classic children's fairy tale with a beautiful princess, ugly goblins, and a prince, this adventure dramatizes the eternal battle between light and darkness, in which good triumphs over evil.

Beautifully illustrated, this book by George MacDonald is a must for young readers – a great gift idea.



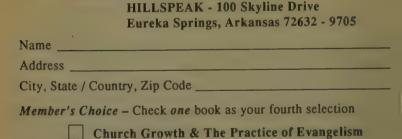
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The Princess and the Goblin



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# A Season of Tempered Joy

WORSHIP IS, at its core, a sensory experience. While our intellectual capacities may determine the order of a service, the translation of a prayer or the theological integrity of a creed, it is our senses which give life to worship. We see the diffused light of stained glass, the warm texture of vestments, or the glow of a silver chalice. We touch prayerbooks, hymnals, each other. We smell the acrid smoke of incense and freshly snuffed beeswax candles. We hear bells, choirs, the snap of the broken host. And we taste the bread and wine of our Lord's presence.

It is at no other time in the Church year that our senses are so sharpened than by the varied impressions that Lent and Holy Week leave with us. During this time, the life, death, and resurrection of Jesus, the very essence of our faith is vividly portrayed and etched on our minds. We become participants in the drama, actors witnessing our own salvation.

As Christ entered the deprivation of the wilderness, so Lent

begins with a certain measure of sensory abatement. On the last Sunday after Epiphany, both the Gloria in excelsis Deo and the "Alleluia" are sung for the last time until Easter. This practice, also known as the "alleluia closure," was literally enacted in many medieval churches by entombing a parchment with "alleluia" written on it. At the Easter Vigil, it would be removed from its resting place (usually a wall niche) and "restored" for use in services. The Gloria is treated similarly because it is a special song of praise and thanksgiving.

Further liturgical changes are made for Ash Wednesday and throughout the season of Lent. Hangings and vestments are changed to purple or the Lenten array. But most striking is the Imposition of Ashes. This practice, common to many traditions, captures a wealth of symbolism in a simple act. Our physical mortality and ultimate resurrection are expressed together and at once; for the ashes, symbol of death, are burned palms from the previous Palm Sunday, "signs of

his victory." (Book of Common Prayer, page 271). In the ashes of Lent, we look both forward and backward, to death and life.

The Sundays in Lent take their cue from the tone of Ash Wednesday. A cue is really all they can take, for each Sunday is always a remembrance of the resurrection of Our Lord, and thus a celebration is always fitting. Still, it is a season of penitence, and the hymns, the collects, the lectionary, the use of the Decalogue and plain chant, the absence of presentation hymns, all leave an impression of preparation, of expectance, of something to come.



The doors of Holy Week open with one of the most beautiful and moving services of the year. The triumphal procession into Jerusalem is recalled at the beginning of the Palm Sunday service, but the joyous re-enactment is but a prelude to the principle focus of the liturgy: the Passion of our Lord Jesus Christ.

Palm Sunday is the beginning of the most intensive period of worship the Church appropriates.

This day, along with Maundy Thursday, is a paradox of joy and sadness. Palms and processions mark Christ's triumphal entry into Jerusalem. But our joy is quickly shattered by the reading of the Passion, and the service, far from being a "little Easter," has a bitter-sweet tone. The liturgy of the Palms has led to the Eucharist of the Passion, the distinctive feature of which is the dramatic reading of the Passion gospel by the congregation. The vestments are red for Christ the King of Martyrs, and combinations of red, black, and purple veils are sometimes used. In many churches, crosses and statues are veiled for the week, a touching reminder of Christ's human agony clouding his divine promise.



The "night in which He was betrayed" also is the night Our Lord ate the Passover meal with His disciples and gave them the Sacrament of the Eucharist as His continual presence with His people. It is the night He went forth to pray in the Garden of Gethsemane, in which He was

captured and from which He went forth to trial and death.

Maundy Thursday is a brief burst of light in the gathering shadows of Holy Week. Because it is a celebration of the Institution of the Blessed Sacrament, white is the color and red veils of Palm Sunday on the crosses are also changed.

But after the Eucharist the shadows fall again and the Office of Tenebrae (from the Latin for "darkness" or "shadows" is held). The High Altar is stripped of its coverings and ornaments, symbolizing the abandonment of Jesus by His followers. The Sacrament is carried to the Chapel Altar for the Watch.

"Could ye not watch with Me one brief hour?" Our Lord asked the disciples. Parishioners are given the opportunity to respond and keep watch in the Chapel from the conclusion of the Maundy Thursday liturgy throughout the night.

The setting of the Altar of Repose enables a certain measure of focus on Christ's presence in the Blessed Sacrament. Since the celebration of the Eucharist is forbidden from the evening of Maundy Thursday until sunset on Holy Saturday (the only period

so proscribed in the Book of Common Prayer), Communion for Good Friday must be consecrated on Maundy Thursday and set aside. Thus, at the conclusion of the communion, a special procession is formed, and the Bread and Wine are carried to the place of reservation, apart from the high altar.

The final rite of Maundy Thursday frequently includes the stripping of the altars (except the Altar of Repose). While a hymn or Psalm 22 is sung, the celebrant and others remove all hangings, books, vessels, candles, kneelers, etc from the sanctuary. The veil on the cross is changed from white to black. When all this is finished, the church contains within its walls the two central geographic settings of the Passion: the watch in the Garden of Gethsemane at the Altar of Repose, and the desolation of Golgotha at the barren High Allar.



The liturgy for Good Friday in the Prayer Book restores to Episcopal use some of the oldest rites of the Church. The Passion according to John is read. The Solemn Collects, used only on this day or at times of serious national or local distress turmoil, are said or sung. A wooden cross is exposed. Hymns extolling the glory of the Cross, such as "Sing, My Tongue, the Glorious Battle" are used. Communion may be administered from the Reserved Sacrament. The actions are simple, quiet, restrained, for this is the day of supreme mourning for the Christian Church.

Lent is a very special time. As the earth moves again toward spring, the Church urges her people once more from death to life. This progression is marked at significant points with many and varying liturgical practices and actions. Singly, they achieve little, but when joined together in a small wilderness of our senses, they become vehicles for faith in a season of tempered joy.

- Taddled from a parish bulletin

#### THE ANGLICAN DIGEST

The Rev C. Frederick Barbee, Editor P.O. Box 11887, St Louis, MO 63105 314-721-1502

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## CANTESS 1990

ONE OF THE MOST perplexing problems facing religion today is the question of how the different world religions relate to each other. They do not all "really say the same thing." Christianity holds that God has revealed himself uniquely in Jesus Christ, but the other faiths are not without their insights a deexperiences. CANTESS 1990 has assembled a group of leading scholars to tackle the biggest ecumenical question of the How should Christianity understand the other world religions and interest with them.

The scholars at CANTESS 190 will include: by the V Kenneth Cragg, Rt Rev Dawn the Res Canon Christopher Lamb, Rev Keith Ward and Rev Alan Race. The fees will be: Single—\$995.00; Couple—\$1,890.00. For information write The Anglican Digest,

P.O. Box 11887, St Louis, MO 63105.



"I left undone those things which I ought to have done because I lost my list of things to do." — via St John's, Havre de Grace, Maryland

## Prodigal Parenting

EPISCOPALIANS HEAR STRONG echoes from the Parable of the Prodigal Son during Lent. A real spiritual war horse, it has been called the greatest short story in the world. Among the parables of Jesus, few have touched so many Christian hearts over the centuries. It moves tersely and movingly over those archetypal, universal concerns we humans have for our children.

Preachers tackling the fifteenth chapter of Luke usually focus on the younger son who scatters his inheritance in wanton recklessness, then comes to his senses amid the pigs. We call him prodigal, but his middle name was "self-will run riot." The adjective prodigal may better fit the father. Was it not the father who was "recklessly extravagant" or "wastefully lavish" with the love, forgiveness and bounty he poured out on his younger son? It was the father who embraced and tenderly kissed his son, even before the son could eke out an amends. This parable speaks to the heart of any parent.

Scant details about the father at least point us in the direction of good parenting. When the younger son asked for his rightful part of the estate, this father let him go. No task is harder, but more necessary and vital, for parents. Perhaps the father lectured about responsible investments, or cautioned about the evils of the world, or pled caution on the open road. We only know he divided the inheritance and relinquished control.

In his bestseller, Between Parent and Child, Dr Haim Ginott emphasizes the important goal we have as parents to help our children separate from us—allowing them to become autonomous: self-regulating, self-governing, and inner-directed. The difficulty lies in our need to hold on, protect, control, advise, and direct.

Good parents want to provide guidelines, limits, and boundaries. We hope to impart value and meaning, to raise our children's sights, to exhort them to live up to what we know as their potential. But if there is to be

healthy separation, at some point our enmeshment in our children's lives has to be untangled so they might weave their own destinies. The parable says next to nothing about the father's entanglement in the lives of his sons. Maybe that is the point. Ginott suggests that the "measure of a good parent is what he is willing not to do for his child." He simplifies this further, "We help most by not helping." Parents face a real temptation to help or enable our children, especially when we see them headed down the proverbial primrose path. Allowing them to face the consequences of their behavior is not easy, yet it may well be the very thing that brings them to their senses

The prodigal father models another behavior worth noting. He greeted his returning son with enthusiasm and love, not with resentment and hurt feelings. Parents are not immune to pettiness and hurt feelings. If wounded, parents may resort to lashing out and scolding as their parenting skills fly out the window. The way the prodigal father receives his son reflects God's love for us—no recrimination, no

punishment, no speech about callous irresponsibility and willful ingratitude. Reconciliation is God's gift to us through Jesus Christ. It is ours to have and to give away. It can remove barriers, even long-standing ones between parents and children.

Like so many of us, the prodigal father ended up with two sons who were entirely different in personality, interests, and behavior. He instinctively knew that generic parenting would not do. Each son needed something different from the father. When his older, more responsible son acted out the familiar theme "it's not fair," the father affectionately affirmed his presence and faithfulness. But he made no apology for treating the younger son differently-different situations call for different responses.

Scripture helps with such valuable lessons as that of a prodigal father who loves two sons with separate but equal extravagance, just as our Father in heaven loves each of us.

—The Rev Stuart H. Hoke, Rector, St Andrew's Church, Amarillo, Texas; TAD Editorial Associate

## Sacred Space

ALL RELIGIONS HAVE "sacred spaces," whether they be called temples, churches or synagogues. They are evidence of a basic human desire for contact with the holy. They are also evidence of our fallenness, in that God created everything that is, and all creation is (at least in principle) holy; sin, however, has caused us to misuse creation, and to call some places "sacred" and others "secular." Sacred space exists to remind us that God intends us to treat all creation just as we treat sacred space: as a place for making contact with him. When we enter the church we ought to hear the Lord speaking the words which he spoke to Moses from the burning bush: "You are standing on holy ground." In T. S. Eliot's words (from "Little Gidding"), we are there to kneel "where prayer has been valid." We are also there to sing the praises of God, and to hear his word read and preached, and in the praising and the hearing to be reminded that we are called to be a royal priesthood, the holy people of God.

Ironically, in the last several years, we have begun to treat sacred spaces as if they were secular. I have heard a number of horror stories, including one about a bishop who had to announce that there would be no smoking in the cathedral during the election of the new suffragan. In our fallenness we have polluted the world (the secular), and now we are in the

process of polluting the sacred as well.

Let us treat our sacred space with the care that holiness demands. If we do, we will be aware of the beauty of holiness and the holiness of beauty. Then, by learning to see God in the sacred space, we will become aware of his presence in all that we call "secular."

-via The Living Church

## I Asked God . . .

I asked God for strength, that I might achieve...
I was made weak that I might learn humbly to obey.

I asked for health, that I might do great things...
I was given infirmity, that I might do better things.

I asked for riches, that I might be happy... I was given poverty, that I might be wise.

I asked for power, that I might have the praise of men... I was given weakness, that I might feel the need of God.

I asked for all things, that I might enjoy life... I was given life, that I might enjoy all things.

I got nothing that I asked for...
But everything that I had hoped for.

Almost despite myself, my unspoken prayers were answered... I am among all men most richly blessed.

-Prayer found on a battlefield during the War Between the States

## A Seminary Professor Speaks on the Bible

II Timothy 3:16,17: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

THESE WORDS ARE TRUE. All scripture is inspired by God. I cannot prove this. I can only point to a conviction that grows stronger every year. The concept of Biblical inspiration is neither dead nor an anachronism. The Bible is the Word of God.

Needless to say, I am not advocating a return to Biblical fundamentalism. The dictation theory of Biblical inspiration for us became impossible a long time ago. This is one of the chief reasons why in introductory Biblical courses a first concern must be the nature of the material in hand. For no historian worthy of that name will attempt interpretation before determining what one can do and what one cannot do with the sources. The Bible, beginning with Genesis, and on through to the very last words of Revelation, consists of the words

of men. It is a literary and historical document which must be subjected to literary and historical analysis. Such analysis does and will continue to challenge, and sometimes even to contradict, not a few of the conclusions we hold. That's the way it is.

But that's not all that is. For Holy Scripture is unique in its ability to communicate the eternal ways of a faithful God with His world. And the Bible has power-power to challenge, power to upset, and most startling of all, power to bring persons face to face with that holy demand and forgiveness and love which are the burden and the joy of us all. I cannot explain it; I don't really understand how it can be. But there's something about these pages almost, yes, something almost sacramental, something with implications that even the writer of II Timothy seems not to have comprehended. For, actually, how prosaic his words are—the real Paul could never have been so dull:—prosaic, except for that simple introductory remark: "All scripture is inspired by God."

That the reason there is currently so much concern with hermeneutics is to no small degree due to the awareness of Christian Biblical scholars themselves that there are dimensions to Holy Scripture that defy the most astute analysis. Biblical historians who have been led by that very process of rigorous analysis which some still find upsetting to a deeper-than-ever-before conviction that here they are stepping upon holy ground: that mere historical analysis, although indispensable as a first step, is never enough; and that ultimately it is not they, or we, who address the Bible, but the Bible that addresses them and us: that somehow, wonderfully, these human words are God's Word.

But let me move on. If these human words are a means by which God Himself approaches our circumstances and needs, then, it seems to me, there are important consequences that speak to our vocation in this seminary to be a congregation of the Church of God. In particular, I have in mind two such consequences, both so obvious, and yet both so easily forgotten.

The first has to do with our worship. The Eucharist and the Daily Office alike are saturated with Holy Scripture. I'm thinking not only of the Epistle and the Gospel, and of lessons and psalms and canticles, but also of the degree to which the entire liturgy-prayers, hymns, even many of our movements and gestures-are informed with Biblical concepts, Biblical words, and Biblical actions-not to mention preaching which is motivated by the Incarnate Word and which in turn announces that Incarnate Word as Immanuel, God with us. And if Scripture is one of the ways by which God draws near to His people, and if—as is this case—our incomparable Episcopal liturgy is Biblical through and through, how filled with meaning is everything that we do in this place, the Daily Office no less than the Eucharist, and within the Eucharist itself not simply the breaking of bread, not simply the Canon, but every moment and action from beginning to end. How impoverished our concept of the real presence sometimes becomes. How wrong it is—and how sad—to pick and choose, to say, "Lo, He is here, but He is not there." For there is but one Lord, the same yesterday, today, and tomorrow. And there is but one presence—variously active and variously apprehended—but always the same presence, the same Lord.

I am not idealistically suggesting that a textual criticism exercise, or the writing of an exegetical paper, will supply the thrills of a Solemn High Mass, although—surprise—that can happen. But I do say: Let us remember what it is over which we are laboring, not just any document, but something that is holy, something that is an instrument of God's saving grace-and no less so in the study than here where we are at this moment. And how wrong it is-and how sad-to pick and choose, to say, "Lo, He's here in the chapel, but He's not there at my desk." For there is but one Lord, and there is but one presence—variously active and variously apprehended-but always the same presence, the same Lord.

All of which is to say this—that between this chapel, on the one hand, and classroom and study on the other, there is no dichotomy, none whatsoever. Our worship here, if it is true worship, will impel us to seek and find Him elsewhere too. And that discovery in turn will make more important and more precious to each one of us what we do in the chapel. For there is but one presence; there is but one Lord.

Let us not say, "He is here, but He is not here." Let us not in this manner blind ourselves to the wonder and the mystery and the joy of what God has given to us. For there is but one Lord and one presence, for which may His holy Name be blessed now and forever. Amen.



Inaugural Sermon as the Glorvina Rossell Hoffman Professor of the Literature and Interpretation of the New Testament preached by the Rev O. Sydney Barr in the Chapel of the Good Shepherd at the General Theological Seminary.

# The Swiss Alps... Bavaria... Austria... Italian Lake District...

The Anglican Digest tour to Europe Aug. 28 – Sept. 9, 1990 accompanied by the Editor. Includes performance of Oberammergau Passion Play.

Information on this exciting trip from Joanne Way at *The Anglican Digest* 314-721-1502 or Judy Peil Travel, 704 DeMun, St. Louis, MO 63105.

#### Gifts of Administration

"AT THE HEART of parish administration is the construction of a world where mortal fears and wordly anxieties are never used to force participation, where no parishioner is afraid of making a fool of himself, where no one needs to worry about whether he 'looks good,' where failure is never regarded as definitive and winning is restricted to parish softball games. This will not be accomplished well. If it is accomplished barely or at all, it will be because it is done for the glory of a God who loves us and whom we come together to worship."

- The Rev John Snow, Episcopal Divinity School

## Cling and Wait

THE CHURCH'S YEAR is the rehearsal of a love story and Lent is a time when we are invited to recognize the true source of life. There are many things in our world which claim to be bearers of life but in reality they are bringers of death. The Christian "secret" is that true life comes from surrender, sacrifice and self-giving. When the Russian tanks rolled into Prague in 1968, Izvestia described the event as "a spontaneous, ardently welcomed defense of popular freedom." The death-dealing tanks were described as life-bearing. The trouble is that we are so blind that we cannot always tell the difference between what would kill us and what would give us life. Lent is a time

for sorting that out.

Traditionally we are invited to return to the true source of life by fasting, almsgiving and prayer. These have an antique ring in the modern world, but they are quite simply means of re-directing our relationships: first to ourselves, secondly, to others, and finally to God. Life flows in us and through us when our relationships are ordered aright. Fasting is a way of waking up to ourselves by realizing how enslaved we become to our appetites. We are an addicted people. We "give up" in order for us to come alive in a new way. Almsgiving is a way of re-ordering our relationships to others. It is not only a question of money but also of our time and talents. Lent can be a time to find practical ways of giving ourselves away to others - from serving in a soup kitchen to sitting quietly with someone who is afraid to be alone. Prayer is a simple word for the ordering of our relationship to God. Prayer is our response to the command: "Be still and know that I am God." Lent is a wonderful time of stillness and waiting — at the foot of the Cross, the source of our life. Arnold Toynbee tells of a dream. He was gazing at a mighty crucifix and he found himself clutching at our Lord's feet. The words came to him: "Cling and wait!" This is our secret.

—The Very Rev Alan Jones, Dean, Grace Cathedral, San Francisco
TAD Editorial Associate

## Transept Trivia

- 1. In "The Old Days," this season of Lent was heralded by three Sundays which preceded Ash Wednesday. Can you name them?
- And in those days, the Fifth Sunday in Lent had a special name, too. What was it?
- 3. What is different about the way the Gospel is announced on Palm Sunday?
- 4. Legend tells us that an imprisoned bishop of the 9th century composed a hymn for Palm Sunday which so impressed Emperor Louis I that he immediately had the bishop released upon hearing the hymn. What had the bishop composed?

5. Maundy Thursday gets its name from the Latin form of "commandment." Exactly what is the commandment to which the maundy in Maundy Thursday refers?

6. The Great Vigil of Easter, one of the oldest Christian festivals, includes four distinct parts. What are they?

\* \* \*

- 1. Septuagesima, Sexagesima, and Quinquagesima Sundays, those Sundays approximately 70, 60, and 50 days before Easter.
- Passion Sunday, now combined with the following Sunday, known as "The Sunday of the Passion: Palm Sunday."
- 3. The Gospel is announced as "The Passion of our Lord Jesus Christ" and the responses are omitted.
- Bishop Theodulp's hymn "All Glory, Laud, and Honor" gained him his freedom.
- 5. The commandment taken from John's Gospel is "love one another, even as I have loved you."
- The Service of Light, The Service of Lessons, Christian Initiation (Holy Baptism or Renewal of Baptismal Vows), and the Celebration of Holy Communion. Prayer Book page 284

- The Rev Kenneth Fields

Though so disobedient a servant as I may be afraid to die, yet to so merciful a master as thou I cannot be afraid to come.

# A Wrestling Match With the Almighty

Two GREAT CRISES spawned by Donne's illness, the crisis of fear and the crisis of meaning, came together in a third and final crisis, the crisis of death. The poet truly believed that he would die from his illness, and the cloud of impending death hangs over every page of Devotions.

We moderns have perfected techniques for coping with the crisis of death, techniques that doubtless would have caused John Donne much puzzlement. First, as Ernst Becker has detailed in *Denial of Death*, we construct elaborate means of avoiding the crisis altogether. As shown by our exercise regimens and nutrition fetishes, we treat physical health like a religion, while simultaneously walling off death's blunt reminders—mortuaries, intensive-care rooms,

cemeteries. Living in Elizabethan London, John Donne did not have the luxury of denial. Each night huge carts were driven through the streets to collect the bodies of that day's plague victims; their names appeared in long columns in the next day's newspaper. No one could live as though death did not exist.

On the other hand, some modern health workers have popularized the notion of acceptance as the ideal attitude toward death. After Elizabeth Kubler-Ross established acceptance as the final stage in the grief process, scores of groups sprang up to help terminally ill patients reach that stage. One need not read long in Donne's work to realize how foreign such an idea might have seemed to him. Some have accused Donne of an obsession with death (32 of his 54 songs

and sonnets center on the theme), but for Donne, death was always the Great Enemy to be resisted, not a friend to be welcomed as a natural part of the cycle of life.

Donne took some comfort in the example of Jesus. The Garden of Gethsemane hardly presented a scene of calm acceptance. There Jesus sweat drops of blood and begged the Father for some other way. He too had felt the loneliness and fear that now haunted Donne's deathbed. And why had he chosen that death? The purpose of Christ's death brought Donne some solace at last: he had died to effect a cure.

The turning point for Donne came as he began to view death not as the disease that permanently spoils life, but rather as the only cure to the disease of life. For sin had permanently stained all life, and only through death—Christ's death and his own—can we realize a cured, sinless state. Donne explored that though in "A Hymn to God the Father," the only other writing to survive from his time of illness:

Wilt thou forgive that sin where I begun, Which was

my sin, though it were done before?

Wilt thou forgive that sin, through which I run, And do run still: though still I do deplore? When thou has done, thou hast not done, For, I have more.

Wilt thou forgive that sin which I have won Others to sin? and, made my sin their door?

Wilt thou forgive that sin which I did shun a year, or two: but wallowed in, a score? When thou hast done, thou hast not done, For I have more.

I have a sin of fear, that when I have spun My last thread, I shall perish on the shore;

But swear by thy self, that at my death thy son Shall shine as he shines now, and heretofore; And, having done that, thou hast done, I fear no more.

The word play on the poet's own name ("thou hast done") reveals a kind of acceptance at last: not an acceptance of death as a natural end, but a willingness

to trust God with the future, no matter what. "That voice, that I must die now, is not the voice of a judge that speaks by way of condemnation, but of a phy-

sician that presents health."

John Donne did not die from the illness of 1623. He recovered and. though weakened, put in eight more years as dean of Saint Paul's. His sermons and other writings often returned to the themes touched upon in Devotions. especially the theme of death, but never again did they express the same sort of inner turmoil. In his crisis. Donne

managed to achieve a "holy indifference" about death: not by discounting death's horror—his sermons contain vivid depictions of those horrors—but by a renewed confidence in resurrec-

If Jesus' death had made possible a permanent cure for sin, his resurrection made possible

> a permanent cure for death. Donne liked to use the analogy

of a map.
Spread out flat,
a map, in two
dimensions, radically separates
cast from west.
The two directions appear irreconcilably distant.
But curve that
same map around
a globe—a far
more accurate representation—and the
farthest eastern point

The two are contiguous. The same principle applies to

actually touches the

farthest western point.

human life. Death, which appears to sever life, is actually a door opening the way to new life. Death and resurrection touch; the end is a beginning.

—Philip Yancy, Christianity Today Illustration by Paul Turnbaugh

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## AND IN ALL PLACES



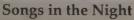
"THE TREASURES OF THE CHURCH" is what St Laurence called the poor and the needs of those treasures are being met at the new St Laurence Chapel, a project of the Episcopal Mental Health Ministries in the Diocese of Southeast Florida... THE CHURCH OF ENG-LAND General Synod has approved the ordination of women. If approval is gained again in 1992 and both Parliament and Queen Elizabeth II approve, such ordinations could begin in 1993...IF BOTH PARENTS attend church with their children, 77% of those children will remain faithful, according to a Time survey...EPISCOPAL SYNOD OF AMERICA in legislative session in Atlanta stated that the ESA is "not fundamentally about opposition to the ordination of women. We simply seek to uphold as the central principle for Anglican theology the supremacy of Holy Scripture"...THE CHURCH PERIODICAL CLUB granted \$18,451 missionary funds to projects throughout the world..."CONFIRMATION is being downplayed these days," stated Martin E. Marty. "The anthropologists would tell us we may be theologically correct, but in terms of modern culture and human psychology we are wrong"...A FEW THOUGHTS ON THE LORD'S PRAYER which appeared credited to "anonymous" in a 1989 issue of TAD was written by Miss Winifred Gass, a retired English schoolteacher and devout Anglican now living in the Seychelles Islands in the Indian Ocean...THE NEW DEAN of Trinity School for Ministry is the Rt Rev William Frey, for the past 17 years Bishop of Colorado...THE PORTRAIT of our Father Founder in the Advent TAD was the work of Cornelia Pruett of Burlington, Wisconsin...NEW ZEALAND Anglicans have elected the first woman bishop to head a diocese, the Rev Penelope Jamieson, who has been a priest for six years...MAKES THE HEART GLAD to read "the Rector Emeritus is still a very important and valued part of this parish community whose eloquence and sage counsel are highly prized"...MAKES THE HEART SAD to read a mid-west church publication which states that "in saying the Creed, we express our

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CORD MOVING & STORAGE. Inc. 4215 Shoreline Drive • Earth City, MO 63045 fall...PARLIAMENT has rejected a measure which would ease the ban on divorced clergy in the Church of England...AND, FINALLY, marking the success of the restoration of St Swithun's, East Grinstead, Diocese of Chichester, the parish not only has adopted a new parish logo featuring a duck as a reminder of St Swithun's wet reputation, but they've called their new youth group Quackers!...The next issue of TAD will be in your hands, God willing, by the Feast of the Resurrection of Our Lord Jesus Christ...Editor.



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### Tracts For These Times

FEMINIST THEOLOGY is to some an escutcheon of hope and to others an object of recoil.

On the action side, it propels one to rights and entitlement. On the theory side, it beckons to the earlier Fathers (after Paul but *before* Augustine). It invokes Sophia, the freedom of the will and the yin-yangism of the Nestorian movement.

It is the strongest force in the mainline churches today.

But there was once another kind of feminist theology. It was laid up in the treasure of Queen Marguerite's Miroir de l'âme pécheresse (1531) and displayed again in Catherine Parr's Lamentation of a Sinner (1547).

It was voiced purely at the scaffold by Jane Grey and embodied in a struggle against all odds by the Duchess of Ferrara.

It was the doctrine embraced by a generation of ruling women at the Reformation. It was the "new learning," of justification by faith: mirror to our frailty and perfect gift of grace.

It is yet a living, martyred witness to the truth that in Christ there is no east or west...neither male nor female.

—The Rev Paul F. Zahl for The Anglican Digest

30 years ago in TAD ... 1959

#### **ENCORE!**

HE THAT WILL DIE with the Christ upon Good Friday, must hear his own bell toll all Lent; he that will be partaker of His passion at last, must conform himself to His discipline of prayer and fasting before.

Is there any man, that in his chamber hears a bell toll for another man, and does not kneel down to pray for that dying man? And then when his charity breathes out upon another man, does he not also reflect upon himself, and dispose himself as if he were in the state of that dying man?

We begin to hear Christ's bell toll now, and is not our bell in the chime? We must be in His grave before we come to His resurrection, and we must be in His deathbed before we come to His grave: we must do as He did, fast and pray, before we can say as He said, "Into thy hands, O Lord, I commend my spirit."

You would not go into a medicinal bath without some preparatives; presume not upon that Bath, the Blood of Christ Jesus in the Sacrament, then, without preparatives neither. Neither say to yourselves, "We shall have preparatives enough, warnings enough, many more sermons before it comes to that, and so it is too soon yet." You are not sure you shall have more; not sure you shall have all this; not sure you shall be affected with any.

If you be, when you are, remember that as in that good custom in these cities, you hear cheerful street music in the winter mornings, but yet there was a sad and doleful bellman that waked you, and called upon you two or three hours before that music came; so for all that blessed music which the servants of God shall present to you in this place, it may be of use that a poor bellman waked you before, and though but by his noise, prepared you for their music.

—From a sermon preached by John Donne at Whitehall on the First Friday of Lent, 1627

# The Anglican Digest Thanks Its Episcopal Director

In 1984, the Rt Rev Michael Marshall became our Episcopal Director as we began the task of rebuilding *The Anglican Digest* and rooting it in the life of the Church.

As the Anglican Institute begins its next five years, Bishop Marshall is needed to expand the work of the Institute as it participates in the Decade of Evangelism in the Episcopal Church in the United States and the Anglican Communion.

We are grateful for this ministry to SPEAK and urge your support of the work of the Institute in the Decade of Evangelism.

The Rt Rev Edward L. Salmon, Jr

Edward L. Salmon

Chairman of the Board, The Anglican Digest Chairman of the Board, The Anglican Institute

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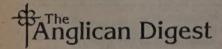
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